

DECLARATION

OF THE

Lord Lieutenant

OF

IRELAND

For the undeceiving of deluded and
seduced People, which may be satisfactory
to all that do not wilfully shut their
eyes against the light.

In Answer to certain late Declarations and
Acts framed by the Irish Popish Prelates and
Clergy in a Convention at Lismac Neill.

Licensed by the Secretary
of the Army.

Printed at Corke, and now re-printed at Lon-
don by E. G. and are to be sold in the
Old-Baily. March 21. 1650.

A Declaration of the Lord Lieutenant of Ireland.

HAVING lately perused a book printed at *Kilkenny* in the yeere 1649. containing divers Declarations and Acts of the Popish Prelates and Clergy, framed in a late Conventicle at *Clonmacnoise* the 4 day of *December* in the yeere ~~1649~~ *1648*. I thought fit to give a briefe Answer unto the same.

And first to the first, which is a Declaration wherein (having premised the reconciliation of some differences amongst themselves) they come to state their war upon the interest of their *Charoll*, his Majesty, and the Nation; and their resolution to prosecute the same with unity: all which will deserve a particular survey.

The meeting of the Archbishops, Bishops, and other Prelates at *Clonmacnoise* is by them said to be *proprio motu*: By which term they would have the world believe that the secular power hath nothing to doe to appoint or superintend their spirituall conventions (as they call them) although in the said meetings they take upon them to intermeddle in all secular affaires; as by the sequel appears.

And first for their Union they so much boast of: If any wise man shall seriously consider what they pretend the grounds of the differences to have been, and the way and course they have taken to reconcile the same; and their expressions thereabout, and the ends for which, and their resolutions how to carry on their great designe declared for; he must needs think slightly of it. And also for this, that they resolve all other mens consents into their owne, without consulting them at all.

The subject of this reconciliation was (as they say) the Clergy and Laity: The discontent and division it selfe

was

were blinded on the late difference of opinion hanging
amongst the Prelates and Laity. I wonder not at difference
in opinion; as discordance amongst us is where so Antichri-
stian & dividing in Councils cleave and chaire is given and
received: yet as unknown reasons move the Antichri-
stian Church, and such as deride the benefits from her, yet
in this case justly. The most pure and primitive Times as
they best know what true Union was so in all modestie to
the severall Churches they would have brought one sword of
this. The members of the Churches are bled like brethren &
Saints of the same household of faith; although they had
orders & distinctions amongst them for administration of
Ordinances (of a far different use and Character with
yours); Yet if no where occasioned them to say contempt
and by way of lessening in contrary distinguishing Laity to
Clergy? It was your pride that begot this expression; And
it is for filthy lucre sake that you keepe it up, that by mar-
king the people believe that they are not so holy as your
selves; they might for their penny purchase some Sanctifying
from you. And that you might bridle, saddle & ride them
at your pleasure; And doe (which is most true of you) as
the Scribes & Pharisees of old did (by their Laytie) keep
the knowledge of the Law from them; And then be able
(in their pride to say) *A his people that know not the Law are
cursed* of God.

And no wonder (to speake more decerely to your diffe-
rences and union) If it lye in the Prelates power to make
the Clergy and the Laity goe together by the eares when
they please; but that they may as easily make a simple and
senceles reconciliation which will last untill the next *Nova*
cin comes from *Rome* with supermandatory advises; And
then this Gordian knot must be cut; and the poore Laity
forced to dance to a new tune. I say not this as being trou-
bled as it: much good may doe you with it; by the grace of
God we feare not, we care not for your union: your cove-
nant is with death and hell: your union is like that of Si-

now and then Associate your selves and you shall be broken in peeces; take counsell together and it shall come to nought. For though it becomies us to be humble in respect of our selves, yet we can say to you, God is not with you. You say your union is against a common enemy; & to this if you will be talking of Union, I will give you some wormwood to bite on, by which it will appear God is not with you. Who is it that created this common enemy? I suppose you mean Englishmen. The English! Remember ye Hipotrites, Ireland was once united to England; Englishmen had good Inheritances, which many of them purchased with their money; they or their Ancestors from many of you and your Ancestors. They had good leases from Irishmen for long time to come; great stocks, their orchards and plantations erected at their cost and charge. They lived Peaceably & honestly amongst you; You had generally equall benefit of the protection of England with them, And equall Justice from the Lawes, saying what was necessary for the State (out of reasons of State) to put upon some few people as to rebell upon the instigation of such as you. You broke this union; you unprovoked, put the English to the most unheard of & most barbarous massacre (without respect of sexe or age) that ever the sun beheld; And at a time when Ireland was in perfect peace; And when, through the example of the English industry, through commerce & traffique, that which was in the Natives hands, was better to them then if all Ireland had been in their possession; and not an English man in it. And yet, then I say, was this unheard of villany perpetrated by your instigation; who boast of peacemaking and union against this common enemy. What think you by this time, is not my assertion true? Is God; will God be with you? I am confident he will not, And though you would comprehend old English, new English, Scotch, or who else you will, in the bosome of your Catholique charity; yet shall not this save you from breaking. I tell you and them; you will

will save the worse for their sakes: because I doubt not
believe some of them go against, some flistie their Conscience.
And it is not the ligg lease of pretence, that they
fight for their King will serve their turn, when really they
fight in protection of men of so much prodigious blood.
And with men who have declared the ground of their uni-
on and fighting (as you have stated it in your Declaration)
to be *Bellum Prelatium & Religiosum*, in the first and pri-
mary intention of it: especially, when they shall consider
your principles. That except what force makes you com-
ply with (viz.) that alone without their concurrence you
are not able to carry on your worke, you are ready when
ever you shall get the power into your hands to kick them
off too: as some late experiences have sufficiently mani-
fested. And thus we come to the designe, by binning this
wholesomely united, intended to be prosecuted by you.
Your words are these: That all and every of us of the above
Archbishops, Bishops, & Prelates, are now by the blessing of God,
as one body united. And that we will not become a habit upon
our Pastoral charge: And all of us do desire truly for the
interest and immunities of the Church, and of every the Prelate
and Bishop thereof, and for the honour, dignity, state, right, &
possession of all undoubted of the said Archbishops, Bishops, and
other Prelates. And we will at one intire & united body forward
by our counsels, actions, and devices, the advancement of his
Majesties rights, and the good of this Nation in generall, and
in particular occasions to our power. And that none of us in any
occasion whatsoever concerning the Catholique Religion, or the
good of this Kingdome of Ireland, will in any respect singly
himselfe, or be, or seem opposite to the rest of us: but will hold
firm and intire in one sense, as aforesaid &c. And if there
were no other quarrell against you but this, which you
make to be the principall and first ground of your quar-
rell, to wit: as standing for the rights of your Church
(falsely so called) and for the right of your Archbishops,
Bishops and Prelates, as to engage People and Nations into
blood

blood, therefore. This alone would be your confusion. I aske you, is it for the Lay fee (as you call it) or revenue belonging to your Church, that you will after this manner contend? or, is it your jurisdiction, or the exercise of your Ecclesiasticall authority? or is it the faith of your Church? Let me tell you, not for all, nor any of these, is it lawfull for the Ministers of Christ as you would be thought to be, thus to contend. And therefore we will consider them a part.

For the first, if it were *S. Peters* patrimony as you tearme it, that is somewhat that you lawfully came by, although I must tell you, your Predecessors cheated poore seduced men in their weaknesse, upon their death beds, or otherwise unlawfully came by most of this you pretend to. Yet *Peter*, though he was somewhat too forward to draw the sword in a better cause, if that weapon not being proper to the businesse in hand, was to be put up in that case, he must not, nor would he have drawn it in this. And that blessed Apostle *Paul*, who said the labourer was worthy of his hire chose rather to make tents, then be burthensome to the Churches. I would you had either of these good mens spirits, on the condition your revenues were doubled to what the best times ever made them to your predecessors.

The same answer may be given to that of your power and jurisdiction, and to that prebemenencie of Prelacie you so deerely love; onely consider what the Master of the same Apostles said to them; *So it shall not be amongst you who ever will be chiefe shall be servant of all*. For he himselfe came not to be ministred unto, but to minister. And by this he that runs may reade of what Tribe you are. And surely if these that are outward things, may not thus be contended for; how much lesse may the Doctrines of faith (which are the works of grace, & the spirit) be endeavoured by so unsutable means. He that bids us contend for the faith once delivered to the Saints, tells us that we should do it by avoiding the Spirit of *Cain*, *Cors*, and *Balaam*; and by building

up our selves on this most Holy faith, nor pinning it upon
other mens sleeves, praying in the Holy Ghost, nor mum-
bling over matters, Keeping our selves in the love of God,
Not destroying men because they will not be of our faith,
waiting for the mercy of Jesus Christ; not cruell but mer-
ciful. But alas why is this said? why are these Pearles
cist before you. You are resolved not to be charmed, from
using the instrument of a foolish shepheard. You are a part
of Antichrist; whose Kingdome the Scripture so expressly
speakes should be layed in blood, yea in the blood of the
Saints; you have shed great store of it already; And ere it
be long you must fall off you have blood to drinke, even
the druggs of this cup of the fury and wrath of God, which
will be poured out unto you.

In the next place you state the interest of his Majesty as
you say; And this you hope will draw some English and
Scotts to your party. But what Majesty is it you meane? Is
it France or Spaine or Scotland? Speake plainly. / you
have some of you lately been chapping (or else we are mis-
informed) upon his Majesty of Spaine to be your Protec-
tor. Was it because his Majesty of Scotland is too little
a Majesty for your purpose? We know you love great
Majesties. Or is it because he is not fully come over to you
in point of Religion? If he be short in that, you will quickly
find out upon that score, another Majesty. His Father who
complicd with you too much, you rejected; & now would
make the world believe, you would make the Sons In-
restra great part of the State of your quarrell. How can we
but thinke there is some reserve in this? and that the Son
is agreed to doe somewhat more for you then ever his Fa-
ther did: Or else tell us whence this new Zeale is? That the
Father did too much for you; in all Protestants Judge-
ments; instead of many instances let be considered what
one of your own Doctors, Dr. Enas of Dublin, who (writing
against the agreement made between the Lord of Ormond
and the Irish Catholiques) findes fault with it, and sayes it
was

was nothing so good as that the Earle of Clarendon had warrant from that King to make; but exceeding far short of what the Lord George Digby had warrant to agree with the Pope himselfe at Rome; in favour of the Irish Catholics.

I intend not this to you; but to such Protestants as may incline to you & joyn with you upon this single account; which is the onely appearing inducement to them; seeing there is so much probability of ill in this abstracted: And so much certainty of ill in fighting for the Romish religion against the Protestant; And fighting with men under the guilt of so horrid a massacre; from participating in which guilt, whilst they take part with them, they will never be able to assoile themselves, either before God or good men.

In the last place you are pleased, having after your usuall manner remembered your selves first his Majesty (as you call him) next, like a man of your Tribe, with *I go & I come*; you are pleased to take the people into consideration; least they should seem to be forgotten; or rather you might make me believe they are much in your thoughts: Indeed I think they are. Alas poore Layery! That you and your King might ride them and jade them as your Church hath done; and your King hath done by your means almost in all ages. But it would not be hard to prophesie that the beasts being stung and kicking, this world will not last alwaies; Arbitrary power; men begin to be weary of in Kings & Churchmen; their juggle between them, mutually to upho'd Civill and Ecclesiasticall tyranny begins to be transparent. Some have cast off both, and hope by the grace of God to keep so. Others are at it. Many thoughts are layed up about it; which will have their issue & vent. This principle, that People are for Kings and Churches, and Saints for the Pope or Churchmen (as you call them) begins to be exploded; and therefore I wonder not to see the Fraternity to be so much enraged.

I wish the people wiser, than to be troubled with an opinion for
 what you say or doe. But I doe not know what I say, all this, you
 would faine have them believe; that it is their good you seek. And
 to comfort them in that, and internal comfort of your hearts, I do
 declare, that of your *Adversaries* desires in your hearts, is printed upon
 Therefore to discover, and unvail those fallacies, and to let them
 know, what they are to mistrust from me, is the principall end of
 this my Declaration. That if I be not able to doe good upon them
 which I most desire, and yet in that I shall not seek to gain them
 by flattery, but tell them the worst in plainnesse, and that which
 I am sure will not be acceptable to you. And if I cannot give
 them I shall have comfort in this, that I have freed my own
 soule from the guilt of the evil, that shall ensue. And upon this
 subject I hope to say nothing unbecomingly in all your *Gods* De-
 clarations and Decrees, as *Elect* *Christians* in words, revolveth old
 to do, because you carry on your matter somewhat confusedly, I
 shall therefore bring all that you have said in some order; that
 you may in the best order, and with every thing signifi-
 cant, answer hereunto. You forewarn the People of their danger,
 which you make to consist. First in the *Assumption* of the *Catho-
 lique Religion*. Secondly, in the *Declaration* of their *Lives*.
 Thirdly, in the *ruine* of their *fortunes* on or .c. d. 1. 1603. 10. 11.
 I would all which *But* I say you forewarn them first, That they
 be not deceived by the *Commanders in Chief* of the *Parliaments*
forces. And in the next place, charging them your *War* as I fore-
 said, you give them your positive advice, and counsel, to engage
 in blood; and lastly, to lay upon them a small *Collation* in a Be-
 liefastall, decrees or ordinals, which will signify as little being per-
 formed by your spirit, as if you had said nothing, and the obligation
 to all this you make to be your *Pastoral* relation to them over your
flocks. To which last a word or two I wonder how this *religion* was
 brought about, if they be *flocks*; and yet ambitious of the relative
Termes. You are *Pastors*: but it is by an *Antiphrasis* *minime*
pascendo, you either teach them not at all, or else you do it, as some
 of you came to this *Conventicle* who were sent by others *tanquam*
Procuratores; or as your manner is by sending a *Company* of silly
 ignorant

ignorant Priests, who can but say the Mass & scarcely that intelligibly, or with such stiffe as these your senselesse Declarations & Edicts. But how dare you assume to call these men your Flocks, whom you have plunged into so horrid a Rebellion by which you have made both them & the Countrey almost a ruinous heap, and whom you have fleeced and sold and peo'd hitherto, and make it your businesse to doe so still, You cannot feed them, you payson them with your false abominable & Antichristian doctrine and practices; You keep the Word of God from them, and instead thereof give them your senselesse Orders and Traditions; you teach them implicit belief: he that goes amongst them may find many that doe not understand any thing in the matters of your Religion; I have had few better Answers from any since I came into Ireland, that are of your flocks then this, That indeed they did not trouble themselves about matters of Religion, but left that to the Church. Thus are your flocks fed: and such Credit have you of them. But they must take heed of loosing their Religion. Alas I poor Creatures! what have they to loose concerning this is your grand Caveat, and to back this, you tell them of Resolutions and Covenants to extirpate the Catholique Religion out of all his Majesties Dominions. And you instance in Cromwells Letter of the 19. of October 1649. to the then Governor of Rosse, repeating his words which are as followeth, viz. *For that which you mention concerning Liberty of Religion, I meddle not with any mans Conscience, but if by liberty of conscience you mean a liberty to exertise the Masse, I judge it best to use plain dealing, and to let you know wherethe Parliament of England hath power, that will not be allowed of.*

And this you call a Tyrannicall resolution; which you say, hath been put in execution in Wexford, Rosse, and Drogheda.

Now let us consider. First you say, that the design is to extirpate the Catholick Religion. Let us see your honesty herein. Your word extirpate is as ill collected from these grounds and as senselesse as the word Catholique, ordinarily used by you, when you mention Catholique Roman Church. The word Extirpate supposes a thing to be already rooted and established; which word, made good by the proof of Covenants, your Letter which expresses the

Can Tolleration

Translators of the Masse, whereas it is for the place of the Catho-
lique Religion (and therein your new statutes iniquity) and your
instance of what was practised in the three Towns before mentioned;
Doe these prove, either considered apart, or altogether, the Ex-
tirpation of the Catholique Religion? By what Law will the Masse
exercised in these places, or in any the Dominions of England or
Ireland or Kingdom of Scotland.

You were Intruders: you were herein open violaters of the
knowne Lawes. And yet you will call the Covenant, that in the
Letter, and these practices, Extirpations of the Catholique Re-
ligion (but again let us too by you by the advantage of your Re-
bellion and shaking off the just Authority of the State of England
over you; whereas I dare be confident to say; you durst not own
the buying of our Masse above these eighty yeares in Ireland; and
throughout the troubles you made; and the miseries you brought on
this Nation and the poor people thereof, (your numbers which is
very ominous decreasing with the Woolves, through the de-
votions you made in the Countrey) you recovered again the pub-
lique Exercises of your Masse. And for the maintenance of this
thus gayned, you would make the poore people believe that it is
Ghottly Counsell, and given in love to them as your flock; That
they should runne into Warre and venture lives and all upon such
a ground as this; But if God be pleased to unkeile you of your
sheepe clothing that they may see how they have been deceived and
by whom, I shall exceedingly rejoyce; and indeed for their sakes
only have I given you these competent Characters (if God shall
so bless it) for their good.

And now for them I doe particularly declare what they may
expect at my hands in this point; wherein you will easily perceive
that as I neither have nor shall flatter you, so shall I neither
goe about to delude them with specious pferences, as you have ex-
ecuted.

First therefore, I shall not where I have Power, and the Lord is
pleased to blesse me, suffer the exercise of the Masse where I
can take notice of it; nor suffer you that are Papists: where I can
find you seducing the People, or by any other way violating the

the Lawes established, but if you counsel my Lord I shall cause
to be inflicted the punishments appointed by the Lawes, *scilicet*
use your own Terms *secundum gravitatem delicti* upon you, and
to reduce things to their former state on this behalfe.

As for the People, what thoughts they have in matters of Religion
in their owne breasts I cannot reach, but thinke it my duty if they
walke honestly and peaceably, not to cause them in the least to suffer
for the same, but shall endeavour to walke patiently and in love
towards them, to see if at any time it shall please God to give them
another or a better minde. And all men under the power of England
within this Dominion, are hereby required and enjoyned
strictly and religiously to doe the same.

To the second, which is *the destruction of the Lives of the Inhabitants
of this Nation*. To make it good that this is designed, they give not
one reason; which is either because they have none to give, or else
for that they believe the people will receive every thing for truth
they say, which they have too well taught them, and God knows the
People are too apt to doe so. But I will a little help them. They
spake indeed of rooting out the Commons, and also by consequence
that the extirpation of the Catholique Religion is
not to be effected, without the Massacring, destroying or banishing
the Catholique Inhabitants; which how an illogical and Argument
this is, I shall easily make appeare by and by. Alas
the Generality of the Inhabitants are poore Laytie (as you call
them) and Ignorant of the grounds of the Catholique Religion. Are
these then so interwoven with your Church Interest as that the absence
of them makes your Catholique Religion fall to the ground? We
know you thinke not so; you reckon I your selves (and your
selves only) the pillars and supporters thereof, and these as far as
they have the exercise of club Law, and like the Asses you ride on,
obey your commands. But concerning these relations of your Religion
enough hath been spoken in another place; only you do be-
mix things for your advantage.

But to your Logick, here is your Argument. The Design is to
extirpate the Catholique Religion. But this is not to be done; but
by the massacring, banishing or otherwise destroying the Catholique
In-

Indubitable, for it is designed to Massacre, banish and destroy the
Catholique inhabitants: and no argument is urged on that score.

To prove this no concluding Argument (but yet well enough agree-
ing with your learning) I give you this *ultima ratio*, by which it
will appear, That whether your Religion be true or false, this will not
follow, If your Religion be the true Religion, yet the Nation may
degenerate from the True Religion and apostatize (as too many have
done) through the seducements of your Roman Church; then it will
not follow, that men must be massacred, banished or otherwise
destroyed necessarily, no not as to the Change of the true Religion
in a Nation or Country. Only this argument is with wonderfully well
agree with your principles and practice, you having chiefly made use
of fire and sword, in all the changes in Religion that you have made
in the world. If it be change of your Catholique Religion so called,
it will not follow, because there may be some other and better means
then Massacring destruction and banishment; for so is the word of
God, which is able to convert, (as means that you as little know as
practice which indeed you deprive the People of.) Together with
humanity, good life, equall and honest dealing with men of a differ-
ent opinion, which we desire to exercise towards this poor people
(if you by your wicked Councell make them not unable to re-
ceive it, by putting them into blood.) And the more, by this also
your false and wicked dealing may be a little discovered.

But welyour words are Massacre, destroy and banish, you shall
give us an instance of one man since my coming into the land, not
in armes, massacred, destroyed or banished, concerning the two
first of which, justice hath not been done, or endeavored to be
done. But for the other of banishment, I must now speak unto
the People whom you would delude (and whom this motion con-
cernes) that they may know in this also what to expect at my
hands.

The Question is of the destruction of life, or of that which is but
little inferiour to it, to wit banishment.

I shall not willingly take, or suffer to be taken away the life of a
ny man not in armes, but by the Triall to which the People of this
Nation are subject by Law, for offences against the same.

And

And as for the banishment, it hath not hitherto been inflicted upon any, but such who being in Arms upon the Terms they were taken might justly have been put to death, as those instanced in their declaration to be sent to the Tobacco Islands. And therefore I do declare, that If the people be ready to run to Arms by the instigation of their clergy or otherwise such as God by his providence shall give into my hands, may expect that or worse measure from me; but not otherwise.

Thirdly, to that of the ruine of their fortune you instance in the act of Subscription whereby the estates of the Inhabitants of this nation are sold; so as there remaineth now no more but to pay the purchasers in possession, and thus for this cause are the gentry drawn out of England.

And that you might carry the Interest farre to engage the common sort of People with you, you further say to them, that the moderate usage exercised to them is to no other end but to our private advantage, and for the better support of our Army: intending at the close of our Conquest (as you terme it) to roote out the Common men also, and to plant the land with Colonies to be brought hither out of England.

This consisting of divers parts will aske distinct Answers.

And first to the act of Subscription; It's true, there is such an act and it was a just one. For when by your execrable Massacre and Rebellion you had not onely raised a bloody warre to justifie the same, and thereby occasioned the exhausting of the treasure of England in the prosecution of so just a war against you, was it not a wise and just act in the State to raise monies by escheating the Lands of those who had a hand in the Redellion; was it not fit to make their estates to defray the charge who had caused the trouble? the best therefore that lyes in this Argument is this (and that only reaching to them who have been in Arms, for further it goes not) you have forfeited your estate, and its likely they will be escheated to make satisfaction, and therefore you had better fight it out then repent, or give off now, or see what mercy you may find from the State of England: and seeing holy Church is engaged in it, wee will by one means or other hooke in the Commons

mons, and make them sensible that they are as much concerned as you, though they were never in arms or came quickly off. And for this cause doubtlesse are these two coupled together, by which your honest dealing is manifest enough.

But what? was the English Army brought over for this purpose as you alledge? Doe you thinke that the State of *England* will be at five or six Millions charge meereley to procure purchasers to be invested in that for which they did disburse little above a quarter of a million; Although there be a Justice in that also which ought, and I trust will be seasonably performed to them. No, I can give you a better reason for the Armies coming over then this; *England* hath had experience of the blessing of God in prosecuting just and righteous causes, what ever the cost and hazzard be. And if ever men were engaged in a righteous cause in the *V*World, this will be scarce a second to it; we are come to aske an accompt of the innocent blood that hath been shed, and to endeavour to bring them to an accompt by the blessing & presence of the almighty, in whom alone is our hope and strength) who by appearing in arms seeke to justify the same. *V*We come to breake the power of a company of lawlesse Rebels, who having cast off the authority of *England*, live as enemies to humane society, whose Principles (the world hath experience of) are to destroy and subjugate all men not complying with them. *V*We come by the assistance of God) to hold forth and maintaine the lustre and glory of English liberty in a Nation where we have an undoubted right to doe it; wherein the people of *Ireland* (if they listen not to such seducers as you are) may equally participate in all benefits to life liberty and fortune equally with *English* men, if they keepe out of arms. And therefore having said this to you, I have a word to them; That in this point which concerns them in their Estates and fortunes, they may know what to trust to.

Such as have been formerly, and are not now in Arms may (submitting themselves) have their Cases presented to the State of *England*; where no doubt the State will be ready to take into consideration the nature and quality of their astings, and deal mercifully with him.

For

For those that are now in Arms, and shall come in, and submit, and give engagements for their future quiet and honest carriage and submission to the State of England, I doubt not but they will find like mercifull consideration, excepting onely the leading persons and principle contrivers of this Rebellion, whom I am confident they will reserve to make examples of justice, wharloeuer hazards they incurre thereby.

And for such private Souldiers as lay down their Arms and shall live peaceably and honestly at their severall homes, they shall be permitted so to doe.

And for the first two sorts, I shall humbly and effectually represent their cases to the Parliament, as farre as becomes the duty and place I beare.

But as for those who notwithstanding all this perswade and continue in armes, they must expect what the Providence of God (in that which is falsely called the chance of Warre) will cast upon them.

For such of the Nobility, Gentry, & Commons of *Engl.* as have not been actors in this rebellion; they shall and may expect the protection in their goods, Liberties, and Lives that the Law gives them and in their husbandrie, merchandizing, manufactures & other trading whatsoever, the same; They behaving themselves as becoms honest and peaceable men, testifying their good affections upon all occasions to the service of the State of *England*; equal Justice shall be done them with the English, They shall bear proportionably with them in Taxes. And if the Souldiery be insolent upon them, upon complaint and proof, it shall be punished with utmost severity, and they protected equally with English men.

And having said this, and purposing honestly to perform it: If this People shall headily run on after the Councells of their Prelates and Clergy and other Leaders, I hope to be free from the misery and desolation, blood and ruine, that shall befall them, and shall rejoyce to exercise utmost severity against them.

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